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Indians wanted it (2).

> 2. The regional cacique Tengua died in 1900, Machirope in 1905, and the others who have been named in the middle of the nineteenth century, except Chituri. Baringai of Igüembe is considered a regional cacique without being one: he is the oldest known Indian, at least among the caciques.

Today only one of the former regional caciques is still living. This is Mandepónai, who must be about 84 years old, a very robust and obese Indian with a constitution of iron. His authority extends throughout the Gran Chaco. He is respected and obeyed up to a certain point by the Toba, Mataco, and Choroti, and other known races; he is very well received in the other regions through which he passes, and his authority is not contradicted elsewhere, but is not respected either. /167/ because at the present time the Chiriguano element too has almost radically changed its political system: today it is the political authority which rules, and the cacique is a humble servant of any caray who comes to him asking for peons.

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The Machareti Mission exists through his efforts, and he has always been faithful to the missionaries. In the Curuyuqui War, the Tunpa tried to get Mandepónai to use his influence to make the Toba and Chiriguano of his region revolt, as Tengua did, but the great cacique was not to be moved: instead he and his people went over to the side of the Santa Rosa Mission and the white Christians who had taken refuge in it.

At that time some whites, perhaps because of their hate for the missionaries of Machareti, tried to implicate Mandepónai as an accomplice of the Tunpa, but this calumny was belied by his praiseworthy procedure. He gave warning of the day on which the rebels were to burn the mission, went personally with his soldiers to Santa Rosa on January 27, before the final battle, and there confronted Tengua, accusing him of treason to the whites. His loyalty to the missionaries is to his glory.

4: Nino--229 M-3 (1893-1911) 1912 SF10 Chiriguano SF10

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and when he addresses his people he does not fail to remind them that if they enjoy peace they owe it to him, for he consented to the founding of their mission; more or less the same thing is said by other caciques or their successors, through whose influence the missions have been founded (1).

1. When the slander against Mandepónai was believed, the delegate Chavarría went to Machareti with all his forces to punish the cacique, but nothing came of it because it all turned out to be false.

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Chapter Six

Towns, Houses, and Work

Introduction

The glacial period and horrible icy places with their new flora and fauna in the dawn of the Quaternary era, a mysterious period for certain modern unbelievers, holds no mystery whatsoever for true believers, who see in it, or in its sudden appearance, a punishment for the disobedience of the first man. Adam sins, and the land, until then so beautiful and fecund, is covered with snows and ice, with brambles and briars: before his sin, no shelter was needed, but, as a result of rebellion against the Creator, he was laden with needs. /The remainder of the introduction on pp. 168-169 is omitted. The following illustration appears opposite p. 169. The remainder of p. 169 follows./